

Radical Middle Way Transcripts

Habib Kazim al-Saqqaf on: 'A Night of Remembrance'

I thank Allah, and praise be to God who sends forth His reign on the hearts that are ready to receive, and may the hearts continue to be raised to receive these blessings from Almighty God. Allah continues to open His blessings to His slaves, morning and evening, day and night, to those who are ready to receive them. And they open their hearts through the remembrance of Allah and their prayers to Muhammad, The Chosen One, peace and blessings upon him. They embody the attributes and qualities of the Prophet, peace and blessings upon him, so that they become like magnets, attracting the blessings and mercy of Almighty God.

These hearts are the ones that Allah describes in the Quran, those that on the day on which nothing will be of benefit except to those who come with a sound heart. These are the hearts that Allah talks about, they seek the mercy of Allah in their state with Allah, praise and Glory be to Him. This mercy will show its effect in the heart when it reaches the heart of every person. As Allah says in the Quran: Just as the dead earth comes alive, when the rain falls upon it, likewise the hearts come to life, when the mercy of Allah is poured upon them. Likewise if the hearts are dead like dead earth, when the mercy of Allah is poured upon them, just like dead earth, they come to life. Then the hearts come to life like the earth comes to life, through the secret of the name of Allah, the 'ba'th', the One who sends forth. Or they come to life through the name of Allah, the 'Nur' the light, they receive from Allah, so that someone looks upon creation through the sight of Muhammad peace and blessings upon him, to know how he looked upon creation, peace and blessings upon him, and how he looked upon his nation, how he looked upon his Lord.

The believer continues to follow in the footsteps of his Prophet, peace and blessings upon him, so that he perfects his worship in his slave-hood to Almighty God, in which there is the nobility of all mankind. And when Allah chose to praise His Prophet, He praised him with nothing better than describing him as a slave 'transcendent is the One who made His slave to travel by night.' So through our worship of Allah, we remove our worship of anything other than Allah, so that we become true slaves of Allah. As the Prophet, peace and blessings upon him, said that, 'If someone loves something, they become a slave to that thing.' As the Prophet said in the narration of Bukhari, 'wretched is the slave of Dinar, wretched is the slave of the Dirham.' The one who worships gold and silver, 'and wretched is the one who is slave to garments and clothing.' Because for these people, through their love of these material things, it is as if they have become slaves of these things. As for the believer, he is a complete slave of Almighty God, and he rises from the rank of 'abdia' slave-hood to 'ubudia' complete slave-hood of Allah. And

those that Allah loves, He describes as 'ibad' or slaves of God. As for those who have love for other than Allah, and worship material things other than Allah, Allah called them 'abid' just slave, He didn't honour them by calling them 'ibad' or slaves of God. Those who are beloved and honoured by Allah, in the Quran, Allah calls them 'ibad al rahman' the slaves of the Merciful, 'ibad al mukramun' those who are honoured by Allah. Allah didn't address them with 'abid', He addressed them with 'ibad'. As for those who didn't choose the right path, and those whose thoughts didn't bring them closer to Allah, who followed their worldly and physical pleasures, Allah described those people as 'abid' and Allah never wronged them in any way. Allah says in the Quran that he never oppressed any of His 'abid' or slaves, in any way, because Allah gave them complete choice in this life, but they took the wrong path in directing their feelings and their emotions and their choices. They took the wrong choice. Allah protect us and the Muslims, God willing, and benefit us from what we've heard, because Allah when He describes His beloved slaves, He describes them as people who take benefit, and take action from what they hear, and these are people whose focus is all on Almighty God.

He ordered His Prophet, peace and blessings upon him, to give them good tidings in the Quran. Allah said to His Prophet in the Quran: 'Give good tidings to my slaves, those who listen to what is being said and follow the best of it.' We need to look at the words of the Quran, and look at the evidence and what it points to. Because the greatest honour we have is in these words, after prayer itself. But prayer can only be through the means of the Quran. The greatest honour we have is to read the speech of Almighty God. For that reason, Allah speaks in the everlasting speech with which He addresses mankind; it is a timeless address, but it came in the form of Arabic words. It is the never-ending ocean from which all knowledge comes forth, the gift through which our ears and our tongues are honoured.

A student of one of the Sheiks complained to his Sheikh and said: 'I remember Allah, but I don't see the effect of this Dhikr or remembrance in my heart.' So the Sheikh said to his student: 'Praise Allah and thank Allah that He has adorned a part of your body with the remembrance of Allah, which is your tongue.' So how can it be that someone to whom Allah has given the ability to praise Him, the Quran does not flow likewise from his tongue? Therefore, we read in this verse that Allah ordered His Prophet to give good tidings to the believers, and that the good tidings come from the Prophet in different ways and different forms, sometimes in sleep or dreams. A vision of the Prophet, peace and blessings upon him is reality. The Lord said to the Prophet: 'Give them good tidings of forgiveness, and a great reward.' We could have good tidings in the Quran and in sound Hadith. The Prophet gave tidings to many different categories of people in different types and different ways. He gave them good tidings of paradise, and higher ranks, if we have these attributes we will receive good tidings from the Prophet, we will take them direct from the text of these Hadiths, peace and blessings upon him, or some will take them directly from their dreams. Some can reach the higher rank of 'iman' or faith, so that they receive these good tidings directly from Him in a wakeful state. This can be an inward vision, not with the outer sight. With the inner sight of the 'ruh' or spirit, not with the outer sight of the eye. We don't need to talk about this, because Imam Suyuti has written a whole thesis on this subject.

Don't be quick to deny if we hear something that one of the pious people of the past has heard or seen, do not rush to deny this, as we find in the Hadith, clear evidence for this. If we had more time we would mention this, but we return to the subject of our talk today, which is receiving the good tidings of the Prophet, peace and blessings upon him.

Thus, we become 'ibad' true slaves of Allah and not despised slaves of Allah, because the 'abid' the ones who are despised, are those who prostrate to Allah against their will. As for the 'ibad' they prostrate to Allah out of love and desire. And they take benefit from everything that is in creation, life for them is like a profitable trade, and death for them is like a joy. Because they know that after death, they will receive the reward and the prizes for everything that they did in this life. They will receive their reward for their actions for which they struggled and suffered for in this life. They prayed and they read the Quran and they praised Almighty God, so they leave this life in a state of joy and happiness, because the transfer from this life to the next is really just a receiving of the gifts and the rewards, which Allah has promised to them in the hereafter. And the time spent in their graves is like waiting for the time in which they enter into the presence of the king. If you visit a king or someone of this like, you are told to wait, to prepare yourself and then to enter upon this king. Likewise, when we are in our graves, we are waiting for that time of entrance into the presence of the King, until Allah brings us forth from our graves, and until He calls us forth and asks us questions. Imam Bukhari narrates in his sound Hadith: May Allah pour mercy and blessings upon his grave. He narrates a Hadith which infers and has evidence that people on the day of judgement, when Allah is asking them, paradise will be on their right, and the fire on their left, and they will be asked from in front. We believe in these realities, but we can't imagine it, because the affairs of the hereafter are beyond our intellects. We believe in them as the Prophet, peace and blessings upon him informed us of them. As the Prophet said, he looks up to his right, and he will only see paradise, and he looks to his left and all he sees is fire, and he looks in front of him, and all he will see is what is placed in front of him. And for that reason we will receive the rewards of our actions in this life, the 'sabr' or patience, which we had, and the 'shukr' or gratitude, which we gave to Almighty God. The time we spend in our graves is waiting for us to be brought forth from our graves for the first meeting with the King of kings, the real meeting. Not like the meeting that we have daily in our prayers with Allah, because our bodies have an effect on our spirits, but in that life, there will be a pure spirit, and no body. It has been narrated in the Hadith, when Allah asked his slave, Allah will screen him with His mercy, and He will encompass him with His compassion. Allah will ask him, and he will respond to his Lord. For that reason we ask ourselves, in this life to be amongst the slaves of God the 'ibad', those who face and seek Allah out of desire.

The whole of creation, everything is in prostration to Allah, as we heard in the previous speech, everything single thing, even inanimate objects are in prostration and worship and even non-Muslims have a form of prostration to Allah. It is not like the 'sujud' prostration that the Muslims make, by placing themselves and their forehead to the ground, but people who have hearts of insight, and people who have illumination, they realise this, not with physical senses, but with the heart. As Allah said: 'everything in the heavens and the

Earth, is in prostration to Allah, voluntarily or by force, even the shadow and the day and night. And ibn Abbas said that ‘even if the body of a non-Muslim doesn’t prostrate to Allah, even his shadow prostrates, and the shadow is something created by Allah.’ As has been narrated in the verses of Allah.

We ask Allah to be amongst the slaves in this life, and for them to take benefit from everything in creation, so that the trade in their lives is profitable, and their death is a rest. Just like someone who is released from work in the day, or when someone reaches the age of retirement, he is free from the job and the company that he works for, and he rests after that. Likewise, when we reach a certain age, Allah releases you, and takes you out from this life, and takes you to a different abode. There are no obligations on you in that life. There is no prayer or fasting, you then realise the weight of responsibility and carrying this trust that Allah has placed upon us that we carry today. This trust which the heavens and the earth and the mountains refuse to carry. And thus we know how to live in this life, for the Muslim that has piety, death is not something which he fears, rather it is freedom from this life, and the receiving of those rewards which Allah has promised for those actions in this life. Allah make us amongst those ‘ibad’ or honoured slaves of Allah, and all Muslims as well. Make this our intentions, God willing, and let Allah put this intention into the hearts of every Muslim, so that we try to share and work together. And let the heart of every Muslim taste the meaning of the love of Almighty God, and the love of the Prophet Muhammad, peace and blessing upon him, and the love of his blessed family, and the love of his blessed companions. Because for the Muslim who does not know this meaning, or this reality, or who has no love for the companions, no love for the family and no love for the Prophet, peace and blessings upon him, there is no way that he can reach the love of Almighty God. In most cases, a Muslim, if he doesn’t know his heart, and if his heart does not know the love of the pious people, and those who are drawn close to Allah, and the scholars of Allah, then there is no way he can reach the love of the Prophet, peace and blessing upon him. And if he does not know the love of the Prophet, he will not understand the meaning of Allah’s saying: ‘Allah will bring forth the people that he loves, and who love him,’ and their understanding of this verse will just be reading it and believing it. As for understanding it, or knowing it or internalising it, this will not be possible unless he has love for the pious people of Allah. Therefore, true love for the pious, along with obeying the orders of Almighty God, is a path to reaching the love of the Prophet Muhammad, peace and blessing upon him. Love of the Prophet, takes you to the love of Allah.

For the honoured slaves of Allah, their existence in life is a blessing and a mercy, and Allah has taken care of their affairs, as Allah has taken care of our affairs. But sometimes our choices interfere with these affairs. Sometimes we have the illusion that we think we are arranging our own affairs, but the reality behind this planning of ours, is a planning which is greater than that. Therefore all we have to do is to remember Allah and the Prophet, peace and blessing upon him, until we realise who is disposing of our affairs, and realise that our choices are directly from Allah, and that the least that one can do in this life as a Muslim is to never leave ‘istikhara’ or seeking Allah’s decision in one’s affairs, so that he allows Allah to chose his affairs for him, his way of living, and his way of returning to Allah. Even when you are in the womb of

your mother, Allah is in control of your affairs, and when you are a small child, and when the light of the intellect begins to illuminate, and when the child begins to have realisation and mistakes begin to happen. Man thinks that he is the one in charge of his affairs, but the reality is that the One who is disposing his affairs, remains the same when the man is old. Throughout his life, the disposal of his affairs is constant, but how to free oneself from this illusion is through 'istikhara' or seeking Allah's decision. And repeating it, because then the truth will be clarified to you: that all the affairs are in the hands of Allah, and that everything is really in your own interest.

We have a sign, and it is bearing witness to the oneness of Allah, because as long as you bear witness to the two confessions that there is no God but Allah, and that Muhammad is His Prophet, all you should have is good opinion of Allah, that He will chose the best affair for you, and that He will chose the best for you. And if Allah illuminates our hearts, we will realise the reality of these things, and we will know these things, and we will weigh up our affairs after this, between the means which Allah has placed in creation, and resigning our affairs completely to Allah between striving, and at the same time not completely leaving our affairs.

We take the means that Allah has placed in creation, without relying upon them, and we strive to achieve the things that we wish, while seeking assistance of Allah, and realising the oneness of Allah, we will understand that Allah is in control of our fate. So we ask Allah to benefit us by everything single thing from what we've heard, because the slaves that Allah describes in the Quran, benefit from every single thing and especially from that which they hear. As Allah said to his Prophet, peace and blessings upon him, 'Give good tidings to my slaves who listen to what is being said.' Yet in Arabic Allah didn't say merely they 'listen' or 'yasma'un', but He used the word 'yastama'un' meaning that they 'listen intently' to what is being said, because the word 'istima'" in Arabic is a higher level of listening than the word 'sama"'. The word 'istima'" is to deliberately seek to listen, whereas 'sama"' can be used to mean that we hear something just through passing. But 'istima'" is to deliberately seek out to hear something. For that reason, Allah said in the Quran: 'when the Quran is recited, listen intently to it.' Allah didn't say just to listen, but to listen intently. The Quran is mighty and something magnificent and sacred. It is awesome and it is light, guidance, knowledge and an opening. If you want knowledge, read the Quran. Even Surat al-Akhlās - don't look down on it, even if it is a small Sura. And if you want guidance and to love acts of obedience to Allah, such that acts of worship become sweeter than cold water, read the Quran. And if you seek knowledge, read the Quran. Read Ayat al-Kursi (the verse of the chair) and 'Qul huwa Allahu Ahad', then the horizons of knowledge will be open to you. If you seek 'wilaya' or sainthood, and want to be amongst the pious slaves of Allah, those who give Allah his rights and give the slaves their rights, those who are beloved to Allah then read the Quran. If you want reality to be opened up to you, to your heart and your intellect, then read the Quran, because it is the greatest of miracles that Allah will not deprive us of, God willing.

We thank Allah, for His generosity in that He made compulsory amongst the Muslims, knowing the greatest of verses, the greatest of Suras: Surat al-Fatiha.

In this short Sura, that we repeat day in day out, in our prayers, the essence of the Quran is contained in it. It is as if Surat al-Fatiha is an introduction to the whole mighty Quran. It is as if all the chapters of the Quran are explanations of the principles that are outlined in the Fatiha. So thanks be to God that Muslims are able to read the Fatiha, even if they are not able to read the whole Quran. For that reason, our Lord has said to us: 'Give good tidings to my slaves who listen to what is being said.'

Always take benefit, as a Muslim, if you hear something good, which is being said, or a good speech, then think about how you are going to act according to it. Because Allah praises His slaves, and ordered His Prophet to give them good tidings, to those who listen to what is being said, and who take the best of it, those who have these two attributes. They listen to what is being said, even if what is meant in this verse is the Quran itself. Take the general message of this verse, which is; anything that you hear, take the best of it. The state of the believer is that if he listens to something that is being said, he immediately follows it up with action, and he takes the benefit and the fruit of that word, and the product of that word, because Allah has borne witness that He is amongst those who are guided, and He is amongst those who appear of intellect or 'lub', not those of reason or 'aqal'. He differentiates between 'lub' and 'aqal', because 'aqal' when it appears in the Quran, meaning intellect, is mentioned in the context of us to reflect, not mentioned as a praise to that person. When Allah wants to praise someone, he uses the word 'lub'. For that reason, Allah says that those who remember and receive admonition are those that have 'lub', in this there is a reminder for those who have 'lub'. But Allah doesn't praise people who have 'aqal', He calls on those people who have 'aqal' to use their intellects to reflect. Allah says: 'do they not have intellects?' 'Do they not understand?' He asks us to use our intellects to understand, because the reality of our intellects at that point is with the believers, and is guidance and light from Almighty God, this is the 'lub' or the intellects that Allah praises.

As for those who have just intellects 'aqal', they are cut off from the light of the Prophet, peace and blessings upon him, because they fall into error in their reflection. They reflect upon this life, and reflect upon what is religion, and where is God? Why is there the presence of this religion? They think and reflect, and they fall into error in their reflections. They hold firm to their error, despite the fact that people may advise them, calling them to truth and remind them. But they remain firm on this error until they reach the point when they expect reward on their actions, on the day of judgement. Then they realise that they didn't really have intellects at all, just brains that the lowest of philosophers could have. The lowest philosopher on this earth has the same intellect, and his intellect can lead him astray, but if he is like an illiterate person who realises reality, then he will reach the bliss of paradise. For that reason, our Lord said to us that upon those who go straight in their reflection, and whose intellects don't allow them to believe in the existence of the next life, or the reward which awaits them, or a belief in Allah, in spite of the fact that there is more than a thousand and one pieces of evidence that point to the existence of God, they chose to ignore the clear evidence of God and follow the product of their own reflection. This reflection of theirs is wrong, for reasons, which from amongst them, is the effect of the devil and devils, which send

someone astray in his reflections, and make him fall into error, and stop him from realising the realities of things. Even though he is able to find the truth, he is affected by the whisperings of the devil, which make him go astray in his understanding. Then he will bear the responsibility of his error, because he didn't follow those who are more knowledgeable than him, or higher than him and more truthful than him, and these are the Prophets, and our master Muhammad, peace and blessings upon him. For that reason, the non-Muslims say in the hereafter 'If only we had understood, we would not be amongst the people of the fire.' We do not want to be similar to these people; we want to have true understandings of our intellects, and understanding of reality. Therefore, when we hear a speech; we follow up straight away with action, and we do pious deeds. We heard in the speech of the Sheikh, a lot about the greatness of prayer, the wisdom of prayer, and the secret and the blessing of prayer, and the effect of it upon man. So let us reflect upon what we can take from this, and how we can reach a state of presence of heart in our prayer, so that we have an aim at the end of this year that we are in now, so that we reach the reality of the presence of heart in our prayer.

This is a new year that is coming, 2010, a gift from Almighty God, and we don't know if we shall reach the next coming year, or if death will take us before this. We don't know if Allah will give us the ability to serve Him in this year ahead of us, or if He will release us from our acts of worship, and bring other people in our place. But it is a new year which we are about to face now, a new guest in our lives. So how do we receive this guest? If a guest came to our house, how do we receive them? How would we serve them? This New Year is a guest, so we ask Allah that we are able to receive it in the best way. How do we receive it? With pious intentions, and good aims, we intend from this night onwards, to do the extra-erogatory acts of worship, for example the odd 'witr' prayer or waking up before dawn. Even if we don't have time to pray, even if we don't have time to make 'wudu', merely waking up in the night, and especially the last third of the night, and even more especially, the last sixth of the night just before dawn. Merely waking up before this time, not to be asleep at this sensitive time, is enough to stir up the reality of 'iman' in the heart of every single person, to stir up the seeds of prayer in the heart, so that the 'iman' in the heart bears fruit.

In our hearts, there are big seeds, which day-in day-out are watered, and irrigated and then they bear fruit. But the irrigation comes in the last portion of the night, and the fruit of that, is the reality of 'iman'. So if we make a determined intention from this night to attempt to wake up in this last portion of the night. If we are able to make 'wudu' and then pray, this is an even higher act. It is something different, and we will receive addresses from Allah, there will be conversations between our Lord and us. They are in existence, even if our ears cannot hear them. Imam Muslim narrated on the authority of abu Huraira and abu Said al-Khudry that these addresses from Allah to his slaves would sometimes be from the second half of the night, and sometimes they would be in the first third of the night. In all these different narrations, they are confirmed to be from the last third of the night. So wake up at this time, even for five minutes, or even for two minutes, and wipe the sleep from your eyes, and to say such words as: 'la illaha il allah, there is no god but You, and truly I am amongst the wrong doers, there is no god but You, and You

have no partners, You give life and You give death...' then return back to sleep. Even waking up just for this short time, in this special time, stirs up the reality of 'iman' in our hearts, and it gives irrigation to the seeds of 'iman' in our hearts and it will benefit us.

Thus we intend, God willing, to receive this New Year with a strong intention, and a strong determination: that we wake up before dawn, even for one minute! Even less than a minute! Even to the ringing of an alarm clock; you set your alarm clock or mobile phone to ring, then you wake up at this time and you say that there is no god but Allah, and that He has no partner. You ask for well-being in this life and the next, you ask for love of Allah and love of His Prophet, then you return to sleep. This thirty seconds has an immense effect, we cannot even express the extent of this effect. But every person is able to take their portion of this effect because it is open to everyone to take. This blessed year that is coming to us, we receive it firstly with pious intentions: we make good intentions for this New Year, if we hear knowledge or a good speech, and we are able to go to gatherings of knowledge, and not to hold back. Secondly we intend this year, to wake up before dawn, and we take our portion of this mercy, which is pouring down from Allah. There is a general mercy, which everyone receives, but there is also a specific mercy, which is singled out for those who wake up at that time. And also in this year, we must ask Allah to give every heart of every believer, in the East or in the West, the taste of the love of Muhammad, peace and blessings upon him, that of his great and noble companions, the love of the People of the Household (ahl al-Beit) and the love of Almighty God.

Had Allah not mentioned his love in the Quran, or His Prophet in the Hadith, peace and blessings upon him, one of us could wonder if we have permission to ask for the love of Allah or not? Is it appropriate that one asks for the love of Allah? We read in the Hadith of the Prophet, that the Prophet, peace and blessings upon him, told us to ask for the love of Allah and for the love of those that Allah loves. It is enough to show that it is permissible in just one Hadith. Since that Hadith has been narrated, we always remember it and we ask Allah that he loves us, and for love from those that Allah loves. We ask Allah for a full hour: 'Allah give us your love, Allah give us your love...' or half an hour, or a quarter of an hour, or ten minutes. That is all we ask for in that time: 'Allah give us your love', and we plead with Allah, that we be beloved to Allah.

Allah has informed us that He is all-generous, and that He never turns His slaves away. He could give you this gift of love after a month, or in a year's time, or two years, or before you die, so that you don't die except in a state of longing for Allah. Allah make us amongst those slaves of His, those who listen to what is being said, and follow the best of it. All those people who have been brought here together, especially on this blessed night, this Thursday night. These twenty-four hours are different from the rest of the days and nights; every hour is filled with mercy for the slaves of Allah, for Muslims and non-Muslims. But non-Muslims turn away from this mercy of Allah, and they turn their backs on it. As for the Muslims, they receive it, and we have a role to make this mercy reach those non-Muslims, so that we become victorious in this battle, in this true war that we have. This subject was in the first speech

that we had: the war between the devils and angels; the devils want to take mankind into the fire, but the Prophets want to take mankind into paradise. The victims of this war are man, the ones who the devil (shaytan) takes power over, in order to take them to the lowest rank of the lowest possible station in existence: the station of denying the existence of Allah. The greatest crime in existence is the denial of Allah. Why? Because it is the denial of everything in existence, not only of mankind, it is the denial of everything, denial of every inanimate object, denial of the stars, everything.

It is serious in another way, in that it is the denial of ninety-nine of Allah's names, and in reality, everything in existence is a manifestation of those names. This is the pinnacle of the devil's dominance over mankind. Therefore we strive to receive guidance that reaches the whole of mankind. We never despair, because every individual is able to receive guidance, however bad and evil he is. Shaytan is unable to find guidance, but man is able. If the light is shone, and mercy and wisdom are found as well as Allah's previous decree of fore knowledge, if these things are combined then that person will find guidance. Allah make us keys to open the goodness of mankind, and make this year a cause for guidance and felicity for mankind, and enable us the opportunity to raise ourselves and to reach felicity in this life and then next. May Allah protect Shiekh Dr Mohammed Tahir al Qadiri and all those who protect the Sharia. And all the pious and true scholars who hold the pillar of Islam, the light of the Quran, and the attributes of the Prophet, peace and blessings upon him, may Allah protect them, God willing. Put blessings in all they do, and increase their benefit to mankind, and make us work together to achieve goodness and piety and to spread the light of Muhammad, peace and blessings upon him, and the whole of the Islamic community. Peace be upon you.



About Habib Kazim al-Saqqaf

Al-Habib Kazim Ja'far Muhammad al-Saqqaf was born in Tarim, Hadramaut in 1960. He was taught the Qur'an and other Islamic disciplines by his eminent teachers at the famous school of Qur'anic Literacy and Memorisation, Abu Murayyim, and the prestigious school of classical learning, the Ribat of Tarim. After graduating from the two aforementioned institutions, he continued his studies at the hands of some of the most qualified scholars and teachers of Tarim.

He thereafter travelled in search of knowledge to the northern Yemeni city of Bayda, registering at the famous Ribat of Bayda where he was blessed to study with some of the greatest scholars of recent times such as al-Habib Muhammad b. Abd-Allah al-Haddar, al-Habib Ibrahim b. Aqil b. Yahya and al-Habib Zain b. Sumait.

He then returned to Tarim where he continued his studies as well as embarking upon the continual task of da'wah. He was appointed the principal and head teacher of the Ribat of Shihr, occupying that post for the next six years, thereafter transferring to the Ribat of Mukalla once again as principal and head teacher for a further two years.

He has taught internationally in countries such as Saudi Arabia, Oman, the UAE, Indonesia, Malaysia and Singapore.

He currently teaches at the prestigious Islamic institute Dar al-Mustafa in Tarim as well as sitting on the Council for Legal Verdicts at the same establishment. He is also extremely active in all parts of Hadramaut, regularly lecturing and participating in conferences.

For more information about this speaker or to view the iKhutbah, please visit www.radicalmiddleway.co.uk